Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

FOR THE CHRISTIAN REGISTER.

A writer in the Telegraph has condescended to notice, at great length, "the *rantings* of the Register." His professed object is to justify "the exclusive spirit of orthodoxy." This writer rejoices that Unitarians have become more decided and explicit. We rejoice, on our part, that the *exclusively* orthodox, those who presume to claim *infallibility* and to *judge* and anathematize all who do not adopt their creed, and take their particular construction of it even, are also explicit, and let the world know "what spirit they are of." The 'rantings' of this writer are shown in his high charges and censures of Unitarians. And it is a most *unjust* charge, "that the liberal clergy called it slander, when the *orthodox* intimated a doubt of their belief in the Trinity." The charge, of which they complained was, that they preached the orthodox doctrines of trinity, when they did not preach them; but, in love of peace, merely refrained from often directly opposing those doctrines. It was further said of the Unitarians, by the orthodox, that they were wholly in the systems of *Priestley* and *Belsham*, when it was not true, that they generally adopted the *particular* views of those learned Divines, but were mostly Arians, or admirers of Dr Worcester's theory, as given in "Bible News." This is a misrepresentation, then, in the writer in the Telegraph, quite inconsistent with fairness and candor. But in dealing with Unitarians, he seems to think he is under no obligations to exercise candor. The purport of his "holy ranting" is this; "Unitarians are perverse heretics; self condemned, enemies of God and of Christ, opposers of divine truth, whose sentiments are not only hostile to all true piety and godliness, but even to good *morals* and social order, &c. And, therefore, the pious are to hold no religious communion with them, but to separate from them, and to oppose their false and *immoral* doctrines."

If any doubt that such is the statement and charge against Unitarians, let him read the piece signed '*Silas*' in the Telegraph of the 12th instant.

It is justly due to Unitarians to make some remarks upon this statement and these charges, made by one of the "exclusively orthodox." There have been open and undisguised opposers of the Athanasian or trinitarian theory among the clergy and others in New England for more than *sixty* years. Still there was a reluctance at exciting a controversy on a subject confessedly of difficult import and explanation. Nor was such a controversy so necessary then, as now;—because, the great majority of the orthodox, so called, were catholic, and discovered not the dogmatical and *exclusive* spirit, which now animates the leaders of the sect. It was not until the *exclusive spirit* was introduced here from abroad, about thirty years ago, and was venting dark surmises, and uttering groundless charges against the clergy of this place and vicinity, that any alienation was known. If they did not entirely agree in sentiment on some speculative points, they acted in concert and held cordial, christian communion one with another. Witness, *Dr Osgood*, *Dr Payson*, *Dr Willard*, *Dr Tappan*, *Dr Belknap*, *Dr Eckley*, *Dr Thacher* (and others who were *moderate* Calvinists) who held ministerial intercourse with *Dr Howard*, *Dr Eliot*, *Dr Clarke*, *Dr Ware*, *Dr Kirkland* &c. These clergymen knew, and their hearers also knew, that there was a difference of opinion among them on some of the points of popular orthodoxy.—But as the more orthodox did not insist upon the adoption of their particular views, the decided Unitarians did not deem it their duty to insist upon their sentiments in opposition to others. Yet they never dissembled or prevaricated. But when the "master spirits" came among us, and assumed to be "exclusively orthodox" and correct in their opinions; and condemned as grossly heretical and erroneous the opinions of all who did not come up to their standard, then did the independent and rational christians, who had formed their creed upon the bible, oppose these vain *hierarchs*, and contend for the liberty with which Christ had made them free.

The ground taken by *Silas* is this—"The Unitarians are so essentially erroneous, and their doctrine is so immoral and comfortless, that it becomes the duty of every real christian to set his face against them. On this statement, we wish to be informed, whether such men as above named, *Drs. Eckley*, *Belknap*, *Thacher*, *Osgood*, *Payson*, *Willard and Tappan* were strangers to the truths and doctrines of the gospel?—or whether, they were such timid, nay, such *treacherous* and merely nominal christians, as to give countenance to and hold communion with such grossly heretical and unholy and impious men as Unitarians are now said to be? *Silas* and his sect may take which "horn of the dilemma" they please. The fact cannot be denied. And either, these eminent Divines, "whose praise is in all the churches," did not consider the *Calvinistic* and *Athanasian* creeds to be *exclusively* and wholly true, to the extent many plead for; or, they were guilty of a wicked and unholy compromise, and lent their aid to the cause of "damnable errors."

The more we consider this *exclusive* and censorious spirit, the more we are astonished at its temerity and its unchristian character. What is the creed of Unitarians? It is this—"That there is one God, possessed of all moral perfections, most holy, just and merciful, as well as wise and powerful. That Jesus of Nazareth was the promised Messiah; anointed of God for the great work of enlightening, reforming and saving the world. That he was specially inspired and assisted by the Deity for this holy purpose. That he spake in the name and by the authority of Jehovah. That the doctrines he taught are divine truths. That those which repent and forsake sin, and habitually and sincerely conform to the gospel will be accepted of God and qualified for future happiness. But that the unbelieving, the impenitent and the unholy are unfit for spiritual felicity and will be debarred the realms of eternal glory.

The Unitarians receive the bible as the word of God, written by "holy men who were moved and guided by the spirit of God;" and convinced of the deficiency of reason, and of natural religion, they are most thankful for divine revelation, and make the gospel the rule of their faith and practice, and the foundation of all their hopes. And yet, as they will not surrender their judgment to others, weak and erring and fallible as themselves, and profess to believe what is contradictory in human systems, and which they think is not revealed or supported by scripture, they are censured and anathematised; they are misrepresented and *slandered*; they are called "deistical, impious, anti-christian!"

We are aware, that there is no end to this controversy; for the orthodox will write and *rant* and whine and censure, and appeal to the passions of the ignorant and the weak and the prejudiced; and the plainest declarations will be misconstructed, and the strongest arguments evaded. We beg, however, to quote parts of a letter from the late *Dr Eckley*, referring to *Dr Worcester's* essay on the *Unity* of God, written soon after that publication. "My plan, respecting the Son of God, was very similar to what your brother has adopted. *The common plan of three self-existent persons forming one essence or infinite Being, and one of these persons being united to a man, but not in the least humbling himself, or suffering, completely leads to and ends in Socinianism, and tho' it claims the form of orthodoxy, it is as the shadow, without the substance. It eludes inspection; and I sometimes say to those who are strenuous for the doctrine, that they take away my Lord, and I know not where they place him.* The *orthodoxy* of *Waterland* is as repugnant to my *reason* and my views of religion, as the *heterodoxy* of LARDNER."*

What will the *exclusively* orthodox say to this? The pious and *orthodox* Dr ECKLEY was evidently no *Trinitarian*. He believed in the *Unity* of the Deity, and therefore rejected the doctrine of WATERLAND, the standard writer in defence of trinitarianism for the last century, "as repugnant to reason and to his views of religion." The doctrine of the trinity, he also says, "is only the form of orthodoxy."

How will they, who have the present *exclusive* spirit of orthodoxy, dispose of Dr. ECKLEY? Will they place him among unbelievers and *deists*, because he was not a *Trinitarian?* They must either denounce and condemn him; or suffer the awful charge of having *charity* for an *heretic*, which they allow is an unpardonable sin, and proof of impiety in those who exercise such candor.

With such absurdities, such intolerance, and such presumption, are those men justly chargeable, who deal out *anathemas* against serious inquirers after truth, and humble, pious, exemplary christians, merely because they do not adopt their creed on all speculative points.

But it will be doubted by those who do not read the *Telegraph*, that such a spirit has been discovered, or such sentiments advocated, as we here charge upon the *orthodox*. The writer we refer to shall speak for himself. "The cause of the *orthodox*" (of calvanism and trinitarianism) "is the cause of God, and will never sink while his throne stands." What presumption and vanity!—my system, my interpretation of scripture on difficult subjects, is the only true one; and all who differ from me are enemies of God. My cause is his, and he will support it in opposition to all who differ from me in sentiment. This is the exclusive spirit of orthodoxy. From such a spirit what man of properly regulated feelings does not say, "Good Lord deliver us"

In justifying the orthodox for declining religious intercourse with Unitarians, the writer says, "the spirit of christianity is an exclusive spirit. He who believes not shall be damned; except ye repent, ye shall all likewise perish—the unrighteous shall not inherit the kingdom of God." And does he not know, that Unitarians most sincerely join in saying the same, and in preaching the same sentiments. This, indeed, is plain scripture. And *Silas*, with all his "*rantings*" and censures, knows full well, that Unitarians make the gospel their guide, their rule, their standard and their hope. So reverently, indeed, do they receive it, that they will not admit, for divine truths, the doctrines of fallible men, however they may be vilified and misrepresented and censured. As to popularity, we know of no sect more desirous of it, than the *orthodox*: and it is a fact, not to be denied, (how much to their credit we leave honest men to say,) that they do often dissemble and temporise; they often, when conversing with or preaching to liberal people, keep back their offensive and absurd doctrines, till they are settled; and then insist upon points as essential, which before they either did not insist upon, or so explained as to give little offence.

But says the writer, "the more thoroughly any one examines Unitarianism, in its bearings on the interest of morality and good order, or on the spirit of piety toward God and reverence for his institutions, the deeper will be his conviction, that its origin is from *beneath*. There is nothing elevating and purifying in its spirit; nothing enlarged and animating in its benevolence. If it extol virtue and inculcate some duties which men owe to God, it leaves out of sight every sanction adequate to the enforcement of its precepts. Hence in Unitarian parishes, the Sabbath is regarded *chiefly* as a day of amusement, and by multitudes unblushingly devoted to *cards*; and the baser or more honorable vices flourish." Such is the *exclusive* and *candid* spirit of *orthodoxy*. We hesitate not to say expressly, that these insinuations and charges are utterly unfounded; and therefore *slanderous* and *wicked*.

The time is passed, indeed, for such charges and misrepresentations to do hurt with the intelligent.—But this is no excuse for the writer who makes them. It is too late in the day, *Silas*, to expect to shield yourself under the plea of defending the truth and supporting orthodoxy. With all their depravity, the people are too well informed and too *moral* to allow that "the end sanctifies the means," and that one may lie and slander for the good of the church.—Pious frauds will not succeed in this meridian, at the present day. Even the sincere, if bigotted and *exclusive*, may not expect to deceive the public, or to prop up a system of absurdity and contradictions by threats or by intrigue. We advise *Silas* to lay aside his *human* systems of faith; and to take the bible for his guide; to imbibe the spirit of the gospel, a spirit of humility, of charity, of meekness, of forgiveness, and of inquiry. Then will he see the error and the *sin* of anathematising all who do not adopt his creed. Then will he receive in christian love and kindness all who love our Lord Jesus Christ in sincerity, and who receive him as the true Messiah, one appointed and qualified by God to be the instructor and redeemer of men.

We do not allow that *Athanasius*, or *Calvin*, or *Hopkins*, or *Emmons*, had a right to make a creed for us to believe and profess. We know but one master, and that is Christ. We call no fallible man, *Rabbi*.—And this is our great offence to the orthodox. But we assure them, that, however unpleasant religious disputes are, we shall neither plead guilty to the unfounded charges of the *exclusively* orthodox; nor cease to repel them, when our views are misrepresented.

ALPHA.

*The Unitarians are accused of misrepresenting the orthodox. *Dr Eckley* certainly would not misrepresent. And he says, 'that the *common* plan (of trinitarians) is, that there are *three self-existent persons forming one essence, or infinite Being.*"

THE COUNTRY MINISTER.

A small work entitled "The Country Minister, (part second) a poem in three cantos, by Rev. J. Brettell, has just been published in England. The following notice of this work, and extract from it, we take from the April No. of the Monthly Repository.

The reader of Mr Brettell's former poems will receive with pleasure the announcement of the little volume before us. They will again be delighted with nature, simplicity, and all the melody of verse.

"My object, in this poem," says the author, (Pref. p. 6,) "has been to describe the retired and domestic life of a Country Minister; possessing from nature an imaginative and sanguine temperament of mind, but, from the melancholy impression left by the misfortunes of early life, and from the gloomy influence of secluded habits, as well as adverse circumstances, at a later period, inclined to pensive and querulous musings." The description of a course of domestic enjoyment uninterrupted by disappointment and care and sorrow, might have been more attractive to the reader, as well as more pleasing to the writer; but it is sometimes, even in the hours of literary amusement, "better to go to the house of mourning, than to go to the house of feasting:" the mental and coporeal sufferings and untimely death of the hero of this tale may be an useful lesson to those whose respectful attention and friendly exertions would save many a man of worth and genius from a similar fate; whilst the melancholy sketch at the same time, warns the retired student against the morbid sensibility to which his habits and situation render him peculiarly liable, and which too often counteracts the influence of pure principle, pious feeling and conjugal happiness. The effect of penury and anxious care is well portrayed in the 5th canto:

Opposing duties now distract his mind,
With care perplex'd, to toil too long confin'd:
For when with day's laborious work oppress'd,
His weary frame demanded needful rest,
The lonely vigils of the studious night
Were oft prolong'd to morn's returning light,
Which mingled with his lamp's expiring gleam
The faint, cold lustre of its purer beam;
And day itself, ere sleep had clos'd his eyes,
In all its brighter radiance oft would rise,
Glow o'er his cheek, pale as some marble tomb,
And shew, but not revive, its faded bloom.

Oh! bless'd, whose days in one pursuit are spent,
To one sole object all his studies bent,
Not wanting leisure, when the mind o'erwrought,
May rest from too intensely labouring thought.
With baffled aim the exhausted spirit tries
In fancy's lofty flights sublime to rise:
Its heaven-born powers unfold their wings with pain,
And in the effort sink to earth again,
Whilst, spent with toil, the soul can rise no more,
Compell'd to creep, tho' longing still to soar.
How oft o'er his vain toil would Alfred sigh,
Hang o'er the blotted page with thoughtful eye,
And hope success, tho' late, would crown his care—
Vain hope! at last resign'd to sad despair.
Yet were there times when inspiration came
In looks of lightning, and in words of flame:
But these inspiring moments might not last—
The transient ardor from his spirit pass'd,
Fleeting as sunshine on a wintry morn,
Ere aught beneath its fruitless ray is born!

The author shews, in the character of Alfred's wife, how justly he appreciates the power of a timid, gentle female to support her husband's integrity, when the worldling and the bigot would tempt him to adopt a more lucrative religion, and to alleviate his sufferings when his overtasked mind is quitting its earthly abode: we select the two following passages:

Her soul beam'd forth indignant in her glance:
'Renounce thy creed!—nay first renounce thy life,
And perish all!—thy children and thy wife:
Ere thou for gain forsake thy father's God,
And leave the path in which thy sires have trod.
No! let the worst of human ills befall—
Virtue, unmov'd by pain, can bear them all,
Less wretched, when oppress'd by hardest fate,
Than vice, tho' dress'd in purple robes of state.
Oh! then, my Alfred, as in all the past,
Still let thy worth be upright to the last—
To others leave their splendour, and their pride,
And let the sons of wealth, the poor deride;
Thine be the greatest bliss to mortals given,
A peaceful conscience, and approving Heaven!"

Woman! dear partner of our softer hour—
On life's frail stem the loveliest, tenderest flower—
Thy form so slight, so delicately fair,
It asks supporting love's most tender care—
When every sunny beam of joy is fled,
And sorrow's tempest darkly round us spread,
How much thy patient fortitude can bear,
Thy fond and firm affection nobly dare!
So timid in the sunshine—in the storm
Intrepid is thy soul—and thy weak form,
Where man's more boasted strength would feebly shrink,
Undaunted stands on ruin's awful brink.

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When Fortune's sunshine gilds youth's roseate bowers,
To lie inglorious 'midst the scented flowers,
And bask beneath the light of beauty's smile,
Or breathe the whisper'd vows that still beguile,
This is not love—tho' such it falsely seem
To hearts entranc'd in passion's idle dream—
But, when life's sunny beams are all o'ercast—
Joy's sweet flow'rs wither'd by misfortune's blast—
Unmurmuring then, to tread the dreary shade,
That cheerless want and its dark woes have made,
Smile 'midst the gloom, and, with the tender art
Affection teaches, raise the drooping heart;
Or, should disease throw its destructive blight
O'er days of bloom, and hope, no longer bright,
To watch with patience near the sufferer's bed,
Wipe the chill brow, and hold the fainting head,
Whilst the full eyes are rais'd to heaven above,
And sorrow swells the heart—Oh! this is love.

p. 95.

MR. BARBOUR'S ADDRESS.

The following is an extract from the Address of Mr. BARBOUR, Secretary of War, to the Cadets at West Point, on the 11th of June.

"There are two roads which lie before you: the signs of the one are virtue, renown and happiness; of the other, vice, degradation and ruin. Is there any one among you whose spirit is so abased as to hesitate which to elect? The one is full of satisfaction; a consciousness that you have done your duty, giving joy to your parents, and rejoicing yourself in your course. The other presents no temptation but the temporary indulgence of the grossest appetites, whose reward is infamy and wretchedness. You may yet from inexperience not have sufficiently appreciated how essentially the happiness of your parents and the prosperity of your country is involved in your fate.—Suppose—but why need I suppose such a case, when we saw it but yesterday—a father present; then the whole father sat upon his face—agitated by the conflicting emotions of fear and hope, when his son was called to come down on the arena. The anxious suspense was painful to all; the son, with a master's hand, distinctly evolved the intricate mazes of the most abstruse science; then the gentle murmur of applause circulated from one to the other, till the father's fears were dissipated and hope changed into confidence: and when to fill the measure of his happiness, he was told that the attainments of his son were inferior to his moral worth, the tear of joy escaped from his eye, and the parental benediction, involuntarily escaping, settled on the head of his beloved child. You, indeed, might not have the pleasure of your father's presence, but, wheresoever he is, however distant, his solicitude for your success is no less intense. He is anxiously awaiting the impartial award of the distinguished men who have been called together to examine you. If you have no father, you have perhaps some widowed mother who nurtured your infancy—watched your sick bed with a sleepless eye, or gambolled with you in health—whose happiness you carry in your hand, and who, when she nightly prepares her pillow, sends up your name in her supplications to the throne of mercy with the cry of "My God, my God, protect and prosper my child;" and, in the distant prospect beyond this, see your country holding the wreath of merit for him who deserves it. Is there one of you so debased as to be insensible to these great considerations. If so, there is that other path which you must travel. With the mark of reproach on your forehead, with the consciousness of demerit, you timidly seek the parental roof to carry disgrace into the bosom of that family, who but yesterday, at the mention of your name, thrilled with hope and expectation. But this picture is too dark to pursue. Turning from it with disgust, I supplicate our common Father that you may be all exempt from such a doom.

There is one other subject to which I wish to invite your most serious attention. Our country, from its extent, and for the purpose of *Geographical* discrimination, is divided into sections, East, West, North and South. To this let the division be confined; add not to it prejudices and jealousies—scowl into contempt every term and every effort to keep them alive. Remember your fathers fought as Americans, as Americans they conquered. In the same name, and as one family, they produced the present constitution of your country, the noblest effort of the human mind, and carrying in its fate the last hopes of human liberty—thus by one act repaying to Europe whatever we were indebted for the arts and sciences of which she claims to have been the origin.

DEATH BED REPENTANCE. A resolving to repent upon our death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all his excellent designs of mercy and holiness.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 20.

A writer calling himself Silas, in the last Recorder & Telegraph, seems to have been thrown into a great passion by an article in the Christian Register of July 30th, headed, "The Exclusive Spirit." We shall not waste many words upon this article, as our correspondent (on the first page) has done it sufficient honour. Two or three remarks towards the close, we will give a passing notice,—asking liberty before we proceed further to express our thanks to this writer for his kind and ingenious attempts so screen us from the charge of falsehood,—and our regret, (no blame however as it was a desperate case) that he did not succeed more to his satisfaction.—But, enough of this.

The turn which this writer gives to our remarks on the subject of the opposition of the laity generally to the *system of exclusion* practised by the orthodox clergy,—is quite noticable and amusing, though altogether characteristic. The particular sentence on which he comments is this "the people as a body are opposed to the system of exclusion, and are ready to join in any suitable measures to put an end to it." In reply he says, "Does Mr Reed suppose that the Orthodox need to be told by *him* that the whole world lieth in wickedness—that the great body of the people are opposed to the gospel of Christ—that men in general do not love to be told that the wages of sin is death?" Important discovery! This "exclusive system" *that is*, the denunciation and anathematising of those who do not speculate as we do, is Christianity, and to oppose it, is to oppose God, and gives proof positive of total depravity.

Again, "the orthodox have known, and on better authority than the Register, that the *carnal mind is enmity against God*, and that it does not approve of the exclusive spirit that declares 'the wicked shall be turned into hell, and all the nations that forget God.'"—In other words, 'We are the infallible interpreters of scripture, and have the sole right of determining what the true faith is;—we have determined that enmity to our exclusive system is the offspring of the carnal mind and is enmity against God; and all who oppose our system and our plans are justly doomed to "be turned into hell" with "all the nations that forget God." Will not all the "carnal" and "wicked" opposers of orthodoxy now forever hold their peace, since the writer has so satisfactorily and uncontrovertibly settled the question of the final state of all those who have the impiety to question their infallibility and supremacy?

We intended to have noticed, briefly, that part of his article where he intimated that we inculcated the notion that ministers ought to preach to *suit their people*;—but it is too bare-faced a slander to do any hurt, or to admit of being exalted into any degree of reputation by a formal reply.

The stale slander, at the close of his article, about the immoral tendency of Unitarianism and the boasting of orthodox piety, if noticed at all, must be deferred to another opportunity.

Colonization Society. We have occasionally called the attention of our readers to the American Society, for Colonizing free blacks on the coast of Africa. The more we have attended to this subject the more have we become convinced of the importance of giving this plan a full and fair trial. It was, at first, considered, even by its friends, in the light of an experiment. But it has thus far been so prospered that they now look upon its success as no longer doubtful. Some prejudices have existed against the Colonization Society amongst Northern people, but we believe they were in many instances done away, by the able review of the Colonization Society's Reports, in a late number of the *North American Review*. Extensively however as that excellent work is circulated, it is only a part of the community who read it.

One of the objections made against the Society is that some of its principal friends at the south are slave holders, and only wish by the removal of the *free* blacks, to hold their slaves more contentedly in bondage. This may indeed be the case in some instances, but we believe that generally the gentlemen are actuated by high and honourable motives. But supposing that many favoured the enterprize from interested motives, yet, if the project is a feasible and good one, let us not refuse any man's co-operation because we suspect or disapprove his motives.

If a colony can be established on the coast of Africa, according to the plan of the Society, there is no doubt that it will prove a great blessing to Africa, not only by aiding in the suppression of the Slave Trade, but by carrying civilization and Christianity to the natives of the country. But there is a more selfish view of the subject which should not be kept out of sight, viz. the evils to which our country is becoming more and more subjected, by the rapid increase of the black population. Mr Bacon, in his review of the Society's reports (Christian Spectator) states that the black population of this country doubles in less than twenty years. It is not, indeed, to be expected that the ratio of increase will continue as great for a century or half a century to come; but if it should, (to use the words of a correspondent) "in less than *one hundred years* from this time we shall have in the U. States but little short of *fifty millions* of slaves, which is about *six* times as many slaves as we now have freemen. Who is not alarmed at such a result?—and what man of reflection is not willing to give his countenance to any plan consistent with right and justice, that promises to aid in ridding the country in some degree of an evil so great and portentous.

Christian Calendar. The first number of a religious Almanack entitled "The Christian Calendar and New-England Farmer's Almanack," was published last year, at the office of the Christian Register.*

From the excitement produced among our orthodox friends, by this unpretending and almost entirely practical little manual, it is evident that it has proved of more consequence in the community than was ever anticipated by its most sanguine friends. The generous notice taken of it by the Editor of the Recorder & Telegraph, in his last paper, is worthy of being transcribed. He is speaking of the great circulation of the *Christian Almanack*, and proceeds to say:—

"Unitarians, profiting by the example, and wishing to counteract the influence of this publication, have, for a year or two past, published an Almanack entitled the "Christian Calendar." What the object was, of giving it a name and complexion so similar to those of the "Christian Almanack," we know not. Supposing it to have been, that unsuspecting people might mistake the one for the other, (the chance of course, being against the Christian Almanack, on account of its immense circulation,) the stratagem has in a number of cases succeeded."

"*Unitarians profiting by the example!*"—In the first place *Unitarians* had nothing to do with the book, except to patronize it if they approved it. It was projected and compiled wholly by an individual, without any concert with Unitarians or any body else. Nor had the book anything to do with *Unitarianism*. It contained not a single sentence which either named or even alluded to the subject of Unitarianism either directly or indirectly. It contained not even anything *doctrinal* except a few extracts from Dr Watts and Prof. Stuart in favour of christian catholicism and freedom of religious inquiry.

Profiting by the example!"—As though the example of a religious Almanack was first set by the publication of the Christian Almanack. Nothing like it.—There is no evidence that the *Christian* Almanack was even thought of till the "*Clergyman's* Almanack" had been published, and patronized by all classes of christians, for several years. When, unfortunately for the Clergyman's Almanack, its author became a Unitarian, (a circumstance not to be learnt however from his almanack till after it was denounced,) his former orthodox friends immediately published the *Christian Almanack*, and threw out unfriendly insinuations against the excellent and practical publication of their old friend. From this time the Clergyman's Almanack declined, and the last number was published 1823.

"*And wishing to counteract the influence of this publication*" [the Christian Almanack.] Very sound though very bold logic surely! Who does not almost envy this writer the skill by which he is able to jump to a conclusion before he has laid down his premises.

The premises which would justify the conclusion of the writer (and which, judging from his omitting to state them, we have a right to suppose he looked upon as premises acknowledged and familiarly known by his readers) are something like the following.

'We orthodox people are the only Christians and righteous persons, and our Almanack the only Christian Almanack that *is* or *can be;* and no other work of the kind, however practical it may be in its tendency, or however devoted to the interests of morality and religion, can be published by any person without enmity to *our Christian Almanack*. Presuming all this to be understood, and venturing to add what he knew not, that Unitarians had published an Almanack, he proceeded to infer that it was done with the intention to counteract the influence of the Christian Almanack.

Has the editor of the Recorder & Telegraph read the *Christian Calendar*, of which he complains? We have a better opinion of his attachment to practical goodness than to believe he has, for the publication is, as we have said, altogether practical, except about two pages, which are from the writings of Dr Watts and Professor Stuart.

We have had some reason to think that the gentleman to whose paragraph in the last Recorder & Telegraph we allude, was sometimes more disposed to *carry his point*, by the use of obnoxious names, and an address to the popular feelings and prejudices, than he was to enter into the merits of a case and to give it a fair and candid hearing; still we have too good an opinion of his honesty to believe that he can read the little manual of which we have spoken, and not feel and acknowledge that what he has said of it is adapted to give his readers an *unjust* impression of its character. At any rate the proprietor should thank the gentleman for his kind efforts to make the little work known, and the facilities which his notice of it will furnish in the sale of the next number which is now about being published.

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* The number for 1826, will be published soon at the same place, with the leave of the Editor of the Recorder and Telegraph.

Milton.—It will be recollected that a manuscript of the great Milton has been lately found, entitled "De Doctrina Christiana." This work is said to consist "of certain propositions, on which the writer argues at length, and which he enforces and illustrates by quotations from the Scriptures."

The New Monthly Magazine speaking of this work, says "the publication of this book will prove Milton to be, what he never was suspected of being—an Arian."

Edinburgh Review. We understand from the New-Monthly Magazine that Mr Jeffrey has not much connection with any part of the Edinburgh Review, except the department of "Belles Lettres Criticism."

COMMUNICATIONS.

FOR THE CHIRSTIAN REGISTER.

MR WATERBURY AND THE NATIONAL BIBLE SOCIETY.

In the last Christian Register, a correspondent complains that the gentleman above named, has been admitted into the pulpits of our Unitarian clergy; and that Unitarians are asked for, and grant, aid to the objects of the society, of which he is the accreditted agent. I cannot but regret, notwithstanding the facts relative to the organization of the institution which he cites, that such complaints should have been made by an Unitarian.

We are styled by way of eminence *liberal* Christians; and we think that our liberality constitutes a part of our glory. We hold the Bible to be our rule and standard of right, and assume no point of faith on any less authority. We believe the Bible to contain the word of truth, and we believe also that it is written so plainly that he who runs may read. And as Christians, we must, and do believe, that no more blessed boon was ever granted by God to man, than the dispensation it proclaims,—that there is no more beneficent charity in our power to bestow on our destitute fellow beings, than this word, the word not only of truth, but of life.

The National Bible Society, professes to distribute the Bible without note or comment. And why? Simply, that every denomination under Heaven, throughout this free country, whatever may be the different interpretation they give to the various texts it contains, yet believing alike that it is of Divine authority, and Divine excellence, may unite together in its distribution. I say it *professes* to do this; and is there any doubt that within its means, this society *faithfully* and *honestly performs* what it *professes?* If it does, of what comparative importance is it to any Christian, whether its officers number among themselves any of his own particular sect? May they not even if they are all Calvinists, give the Bible to those who have never seen it, with as good grace in the sight of God, and add to it as pious, as efficacious a blessing on the receiver, as men of any other sect? But *we* are excluded from a share in the direction of the institution; and what then? I am free to declare that this is unjust at all events; and if designed, if so be that it is part of the constitution of the society, that Unitarians shall not be eligible, then I should make bold to say, that to send Mr Waterbury or any body else, to solicit aid at our hands would be the very highest stretch of human impudence. But I believe better things of the gentlemen who sent, and the gentleman who came. We may in *fact* be excluded, but not by any fundamental rule of the association; and it is morally impossible that this or any other institution, can for any continued time receive encouragement in this quarter of our country, from men professedly Unitarians, and yet persevere in such exclusion from any share in the management of the funds to which they contribute.

But finally, shall we return evil for evil? Shall we not rather, acting up to the spirit of the Gospel doctrines we profess, return good for evil? Mr Waterbury from the pulpit of Federal-street Church declared, that he came as the advocate of no individual sect, but of the Bible. And indeed, in that most eloquent discourse which he delivered in as eloquent a manner, he only pleaded for our destitute brethren of the west and south. Unitarians as well as Calvinists, may rejoice, that so far as the *ostensible* objects of the society he represents are concerned, the society has an agent so ably qualified;—if there be other objects we know nothing of them, and do not fear on their account. That society has assumed a most weighty responsibility, that of *honestly* appropriating the bounty of Christians of every denomination, to the accomplishment of one common object, in a manner perfectly accordant with the wishes of all. So long as they persevere toward this end, it is the duty, it ought to be the pleasure of every enlightened Christian to say, "God speed!"

For my own part, I rejoice that here is one subject, in which the different sects of Christians may conscientiously unite, and I consider that this fact is alone of sufficient weight to induce our support. Amid the clashing of opinions, the bitterness of controversy, the divisions of the Church, it is really delightful to find some "green and suny spots," on which the soul of every Christian may alike repose, without the sacrifice of a single tittle of his individual creed. Blessed be God, that even in the blindness of our finite natures, surrounded and tossed by tempests of passion, marshalled against each other in angry conflict about forms, and articles, and points, and doctrines, we are sometimes enabled to come together on harmonious ground; that we do all equally cling to the Bible, as the anchor of our souls; that we do all equally prize it as the herald of our salvation, and consider it the most precious gift we can bestow upon those who have never drank at its chrystal spring! Γ.

FOR THE CHRISTIAN REGISTER.

ROBERT FOWLE.

It is not common for reviewers to notice such story-books as this. And yet recommending a good book for little boys and girls, or endeavoring to stop the selling of a bad one, is not a trifling affair. One tale for children, teaching virtuous principles, and touching the heart with a love of God, may prepare the minds and hearts of thousands to relish the high and sublime works of the learned and pious; and one story-book inculcating bad principles, inspiring a love of vanity, vice and impiety, may so corrupt the heart and mind of youth as to render ineffectual the labors of wise and good authors to thousands also.

Reflecting parents, especially religious parents, are hardly anxious for any thing so much as to procure little books for their children, which entertain them, and, at the same time, inculcate virtue and goodness. When they meet with such a book they are delighted, they think they have found a friend in the author, be he known or unknown to them; and when children read such books they are glad likewise, and find they have other friends and well-wishers besides their parents.

The difficulty is, most juvenile books among us were written in England, and are not adapted to the simplicity, equality, customs &c. of people in this country. The stories do not seem real or true. An American book for children, and we have several very good ones, of a proper character, deserves to be widely spread, and put into the hands of every child.

Robert Fowle appears to have been written in this city, and it is the story of a Boston boy. He was a poor child and his mother a widow. She was neat, industrious and pious. Robert was exposed to great temptation, he had to be with wicked boys, but he would neither lie, steal, play truant, nor fight. He loved his mother and feared God. He was accused of being a coward, of stealing, of telling falsehoods, and many persons believed him, for a time, to be a wicked boy. But time and circumstances justified his conduct, and proved him to be manly and virtuously courageous, honest, true and faithful. His Maker was his friend, and he would not suffer the righteous boy to be forsaken.

This tale is in the simple, natural language of children, the incidents are true to nature, the sentiments unexceptionably good; and it may be put into the hands of children as young as six years old, who, as well as children of any older age, or even parents, will peruse it with delight and profit. The author of this little book, whoever he may be, is the "children's friend;" his pen should not forsake the child's path, for he may enlighten the mature, and charm the youthful mind, and thus imitate the divine simplicity of the scriptures, which have been beautifully said, to be a fountain at which a lamb may sip and an elephant quench his thirst.

RELIGIOUS INTELLIGENCE.

The following is an extract of a letter dated June 25, 1825, received by Rev. Robert Little, of Washington City, from a minister of the Gospel in Kentucky; as it contains information which may be interesting to some of our readers, we have thought proper to give it a place in our paper. Mr Sargent, the writer of this letter, was in his youth a Calvinistic Baptist, but being soon convinced, as he says of the absurdity of "Tritheism and Eternal Reprobation," he left that sect, and when a young man engaged in the work of the ministry. —*N. Y. Christian Inquirer.*

Dearly beloved brother in the Lord,—A few days since I accidentally, on a preaching tour met with the "Unitarian Miscellany" on the opening and perusal of which my soul was filled with surprise and joy to find that the very cause and church (though under another name) which I had been for forty years labouring to establish and promote, for which cause I had suffered much persecution, many severe trials, and by which I had been subjected to many temporal disadvantages and much abuse from Anti-christians, especially from an Anti-christian clergy (who are at this time the greatest enemies of truth, of Christ and of original christianity that can be found in the earth,) I say, to find that this very cause and church, on account of which I had suffered in the west, were succeeding in the east—I could not refrain from tears of inexpressible joy on hearing the good news concerning this Heaven-born church and divine cause now progressing in the most populous cities belonging to our highly favoured country, besides such able helpers publicly engaged in so glorious a cause, which must be a great comfort to the several churches where they labour. When I heard of the persecutions, reproaches, &c. which you have (as hinted in the Miscellany) experienced, I could fully sympathize with you and was ready to say as Thomas did of Lazarus, "*Let us go that we may die with him.*" I could have wished to be with you to share in your sufferings; though I suppose I have suffered more persecution and real abuse on that ground than any other man now living in America.

I have been in the war near forty years, and have been instrumental in establishing near thirty churches, (with us called Branches of the one indivisible church.) Since the great opening for new settlers and settlements in the west, they have principally scattered by moving back, some to Indiana, some to the back part of Ohio, some far up the Missouri, some down the Mississippi to various parts: but from what I can learn they chiefly remain firm in the Unitarian faith, bearing a lively testimony against the Anti-christian and Idolatrous doctrine of Tritheism as well as the popular ideas of Atonement, &c. In our first establishment in this country, to distinguish us from Sectarians we were called Halcyonists; since that we are called "The Free Church." But on reading the Miscellany I find that we are strictly the Unitarian Church only under another name. You can see our doctrine expressed in the small pamphlet I herewith send you, inclosed separate from my letter, which I write in great haste being urgently called away. I should be very glad to get the Miscellany but am not able, having sacrificed my life chiefly in the cause mentioned. I am in low circumstances, having as much as I can well do to struggle through time; in a word I am now far advanced in age and very poor, and besides having just risen from a long and tedious illness you may be sure I find my difficulties, &c. *though* I still preach.

I have mentioned to some of my friends and brethren that I think the name "*Unitarian*" is the best and most appropriate name for several reasons, and from hence I think we shall adopt the same. From a fear of derogating from the honour due to Christ as mediator, I discover that we have in some instances too much blended the two natures. I have been considerably helped in reading the Miscellany which I now have borrowed, I do very highly esteem that work though I have only seen the second and third volumes. Had I not got sight of this work by accident I should not have known any thing of the existence of the Unitarian Church in America. I sincerely wish to form a further acquaintance. The hearing of you through the Miscellany has given us great comfort and new life, and we hope, by a correspondence being opened, mutual strength, benefit and encouragement will be afforded.

Dear brother how shall we get you the pay for a sermon you published under the title "Religious Liberty and Unitarianism Vindicated." I am very anxious to see that sermon.

Please write to me as quick as possible, [direct to me, near the Poplar Plains, Fleming County, Kentucky,] and inform me of the number and situation of the church in Washington, Baltimore, Philadelphia, New York, and other places within your knowledge, and who is now the Editor of the Miscellany and where it is printed, how I am to apply for it, what the price, &c. Inform me what the difference, if any, between you and us, which you can better judge after reading my last publication forwarded by mail with this letter

Please inform us if your house of worship is finished, if there is one in Baltimore, Philadelphia, New-York, &c.

Pray let me hear from you speedily and pardon the freedom of an entire stranger. It was my love to the cause in which you are engaged that opened the way and gave birth to this freedom. Dear brother excuse me and accept of the most sincere affections of your's in Christ. ABEL M. SARGENT.

General Intelligence.

The veiw which Genl. Lafayette entertains of the important influence which the example of our government is to exert on the Governments of Europe, and other parts of the world, is learnt by the following extract from his reply to the Mayor of St Louis. Speaking of the American union he says:—

An Union, sir, so essential, not only to the fate of each member of the confederacy, but also to the general fate of mankind, that the least breach of it would be hailed with barbarian joy, by a universal war-whoop of European aristocracy and despotism."

NAVIGATION OF THE CONNECTICUT. We understand the engineers employed to survey the Connecticut river, for the purpose of ascertaining whether it may be rendered navigable by steam boats, have reported that as far up as Barnet, Vermont, which is 200 miles above tide water, the project is feasible, at a moderate expense. The plan is to erect dams at various places across the river, for the purpose of raising the water on the shoals and bars so that when at the lowest it shall be four feet; and that these ponds thus formed shall be connected by locks. The whole fall of the river from Barnet to Springfield is about 450 feet. In reference to the proposed plan the Hampshire Gazette says:—

"We have not been informed how many dams will be necessary for the accomplishment of the object, but we suggest to those who entertain sanguine expectations of success, that such is the violence of our spring freshets, that it may reasonably be calculated that some portion of the works would annually be injured to such an extent as to stop for a while the whole navigation. In addition to which the evils to be anticipated from throwing back the water upon the low intervals on the river, create, we apprehend, an insuperable objection to the project."

DECLINE OF BOXING. In an account of a boxing match given in a late number of the U. S. Lit. Gazette it is stated that boxers frequently "Sell their fights," as it is called;—that is the fighter, on whom some person has bet largely, is induced by a valuable consideration privately offered by the opposite party, to make a show of fighting for a time and then allow himself to be beaten. We are told that most of the professed boxers have, at one time or another, sold their fight in this manner, and that this circumstance has done more "to diminish the number of these combats, than all the labours of magistrates and moral societies.

"Many Americans as well as other foreigners [says this writer,] wonder how a nation so civilized as the British can tolerate so barbarous a custom. The truth is, that a considerable portion of the dense population of England is in a state of comparative barbarism at the very moment, when as a nation they have arrived at the highest pitch of refinement and grandeur."

It has been stated in several of the public papers that a negro was lately *burned alive* in Georgia, for the murder of a white man. As we are unwilling to believe, without further evidence, that any thing of so barbarous a character is permitted in any *Christian* Government, we have been induced to mention it merely as a *report*, with the request that it may be either confirmed or denied by those who know the facts of the case,—and that that Government, if innocent, may thus be vindicated from the disgrace cast upon it; or, on the other hand, suffer the just reproach which it deserves for permitting the act.

MASSACHUSETTS CANAL. Two routes of Canals from Boston to Connecticut river have been surveyed, called the Northern and Southern. Both routes are considered feasible. The Southern will be least expensive, though it is thought by many that the northern will prove of most importance to the state. A survey has also been made of a route from the Connecticut to the Hudson. This route will have to pass under the Hoosac Mountain by a tunnel of *four* miles in length, or round it by a route of *twenty* miles.

AUTHOR OF JUNIUS. A work is just published in England, entitled, "A critical Inquiry regarding the real author of the Letters of Junius, proving them to have been written by Lord Viscount Sackville.

The Editor of the Liverpool Mercury says that this work "bids fair to solve the hitherto impenetrable mystery in which the indentity of a justly celebrated writer has been so long involved." And futhermore, that he "is prepared to show that the presumption in favour of Lord Sackville being the writer of the Letters of Junius is infinitely stronger than that upon which Sir Walter Scott is so confidently pronounced to be the author of Waverly, and what are termed the Scotch Novels."

THE CAPITOL. The *Pilgrim* groupe for the eastern portico of the Capitol in Washington, executed by Causici, has been completed and erected. The same Artist is now employed in executing the design for the western portico, which is taken from Smith's history of Pochahontas;—The design of the south entrance, is a combat between Col. Boon and two Indians; and that for the North *William Penn* making his treaty with the Indians.

AFFAIRS OF HAYTI. The most important event which has lately occured in relation to the South American and West Indian affairs is the official acknowledgement of the independence of Hayti, by France. The following is the Address of Baron Mackau, the French Ambassador, to the Senate of Hayti.

Gentlemen of the Senate,

The King has ordered me to come and offer in his name, the most generous treaty of which the present age affords an example. You here find proof, gentlemen, that under these weighty circumstances the royal mind is not less bent towards the precarious situation of Hayti, than the interests of his own subjects.

Without doubt, gentlemen, the noble virtues of your worthy President, and the interest of a prince who is at once the pride of his father and of France, have exercised a great influence in the determination of his Majesty. Thus we are permitted to hope, that in the new world as in the old, we shall find all hearts open to that love which our fathers bequeathed us, and which their most distant posterity shall inherit from the august house of France, who after having blessed one country, are now desirous to found a new state."

The President of the Senate replied in a speech adapted to the occasion. We give the following extract from its close.

For twenty years we have renewed annually the oath to live independent or die. Forever, we will now add, as the dearest wish of our hearts, and a vow which I hope heaven may witness,—may confidence and a free reciprocity cement the union which is this day formed between the French and the Haytiens."

On the 11th July President Boyer issued his proclamation of which the following is a copy.

PROCLAMATION.

John Pierre Boyer, President of Hayti.

A long oppression had born down Hayti. Your courage, and your heroic efforts, raised her twenty years since from degradation to the rank of independent nations. But your glory demanded one other triumph. The French flag, coming this day to salute the land of liberty, consecrates the legitimacy of your emancipation. It was reserved to the monarch of France, not less religious than great, to signalize his advancement to the crown by an act of justice, which at once adds brilliancy to the throne from whence it emanates, and the nation which is it object.

Haytiens! A special ordinance of His Majesty Charles X. dated the 17th April last, recognizes the full an entire independence of your government.—This authentic act, by adding the formality of law to the political existence which you have already acquired, will give you that rank in the world, in which you have been placed, and to which divine Providence calls you.

Citizens! Commerce and agriculture will now be greatly extended. The arts and sciences, which rejoice in peace, will be highly improved, to embellish your new situation with all the benefits of civilization. Continue, by your attachment to national institutions, and above all to your Union, to be the terror of those who would desire to disturb you in the just and peaceable enjoyment of your rights.

Soldiers! You have merited well of your country. Under all circumstances, you have been ready to combat for her defence. You will be faithful to your duty. The fidelity of which you have given so many proofs to the commander of the nation, is the most glorious recompense for his constant solicitude for the prosperity and glory of the republic.

Haytiens! Show yourselves worthy of the honorable place which you occupy amongst the nations of the earth. More happy than your fathers, who left you only the legacy of an awful fate, you shall bequeath to your posterity the most glorious heritage which they can desire—internal harmony, and external peace, a flourishing and respected country.

Live forever, Liberty, Liberty!
Live forever, Independence!

Given at the National Palace, Port au Prince, 11th July, 1825, and the 22d year of the Independence.

BOYER, President.

B. INGINAC, Secretary General.

RAPID GROWTH OF NEW YORK. A late Albany paper contains an account of the increase of business and the continually augmenting revenue from their canals, which must be gratifying to every liberal and patriotic mind. From this account it appears that from five to seven hundred travellers, on business or pleasure, *daily* arrive at and depart from Albany, the mediums of conveyance comprising fifty regular stages, a number of hackney coaches, ten steam-boats, and an immense number of canal boats, &c.—the sum of $63,832,00 has already been received by the collector at Albany, for tolls, between the 10th of April and the 1st of August 1825, being very nearly equal to the *whole* amount received last season, viz. $67,231,00.—2,687 boats have departed from that place, during the same time, lacking but fifteen of the number that departed during the *whole* of last season.—The whole amount of tolls received last year from the Canals was $294,-546,12; and it may be reasonably calculated that at least $500,000 will have been secured at the close of this season.—These facts speak volumes in favour of internal improvements.

THE HORNET. The U. S. Sloop of War Hornet arrived at Norfolk August 5th in nine days from Havanna.

The Hornet met a French fleet of 13 men of war going into Havana.

Lieut. William Sawton, of the Constellation had died of the yellow fever.

The Constellation and John Adams were off Havana giving convoy. The Spark was cruising on the south side of Cuba. The Grampus, Fox, and Terrier were at Matanzas.

The officers and crew of the Hornet are now generally in fine health, though there has been much sickness on board since they commenced their cruise.

STORM. A violent storm of rain and hail accompanied with thunder and wind was experienced in Greenfield and the adjoining towns, on Wednesday last week. Many trees and fences were postrated, and much damage done to the crops. The principal violence of the storm was felt in Conway, Whately, and the south part of Deerfield.

TRADE OF BOSTON. It appears from a late statement, from an official source, of the amount of duties on importations of foreign merchandise for the Port of Boston, during five and an half years past that the foreign trade of Boston is still increasing.

JOHN D. HUNTER. It appears that this man, of whose captivity by the Indians we lately gave some account, after spending upwards of two years in Europe, has returned to this country, and has expressed his determination to exert all his influence for the melioration of the condition of the Indians.

RHODE ISLAND ELECTORS. The Election of Representatives to the Nineteenth Congress takes place in Rhode Island on the 30th of August. The candidates for the office are Tristam Burgess, Samuel Eddy, Dutee J. Pierce, Job Durfee, and William Hunter.

CONVENTION OF VIRGINIA. A committee of the Virginia Convention has reported, and the report has been accepted, that it is expedient that a Convention be formed which should be authorized to prepare and submit to the people such amendments to the present constitution, as might be deemed necessary to remedy its present defects.

A report has been circulated that one of the Bishops of the American Episcopal Church had given his adhesion to the See of Rome; but this report is contradicted in the National Gazette, "from the best authority."

SUPPRESSION OF PIRACY. It appears by the late Journals, that the King of Denmark has published an ordinance by which all who are belonging to the Danish West Indies, who are detected in being engaged in any piratical proceedings, or in aiding them, are to be punished with the gallows, or are to work at the Fortifications for a term of years to be determined by the aggravation of the offence; and if guilty of piracy and murder they are to be hung in chains without interment.

It is expected that the particular location of the Blackstone Canal from Providence to Worcester, will be soon determined, and the contracts for constructing it be entered into.

The Ordination of Mr E. B. Hall, over the 2d Congregational Society in Northampton will take place on the 14th of September.

Mr William B. Fowler, we understand, will also be ordained, on the 31st inst. over the 2d Congregational Society in Greenfield.

Florida.—The present flourishing condition of the territory of Florida, presents a striking and gratifying contrast with its insignificance when under the sway of Spanish power; and affords another proof—if another were wanted, of the superiority of liberal institutions over those of a despotic character, for promoting the welfare and prosperity of a country. Previous to the cession of Florida to the United States its population amounted to scarcely 15,000, and its political existence was a perfect blank, and so would probably have forever remained under its oppressive rulers. Now on the contrary, from an astonishing rapidity of growth, its inhabitants are numbered at 50,000, and it will probably be a candidate at the next session of Congress for admission into the Union as an independent state.—While thus increasing in population, it has enjoyed a corresponding improvement in all the useful arts.

UNFORTUNATE OCCURRENCE. On Monday, as George Thacher, Esq. of Saco, was returning from the Probate Court in York, his horse took fright in Wells, and ran against the chaise of Judge Clark, of this place, who was in company, which dashed Mr T's sulkey to atoms, and precipitated him to the ground. Judge Clark, and Mr Allen, of Alfred, immediately went to his assistance; and although life appeared to be extinct in him, he soon after recovered, and although shockingly bruised, he is expected to be able to attend business in a few days. Both springs and the cross bar of the Judge's chaise were broken, but he sustained no bodily injury. *Kennebunk pa.*

We learn from the Concord Patriot, that the business of the Boston and Concord Boating Company, for navigating the Middlesex canal and Merrimack river, has this year much exceeded what it was the last or any recent year. *Ib.*

A second election has been held for the choice of a Register of Deeds in Barnstable, and there is again no choice.—There were 210 votes for Mr Alden, 185 for Mr Davis, and 64 scattering.

Methodist Indian Missions are established amongst the Mohawks, the Wyandots, the Choctaws, the Creeks, and the Cherokees. There are three Missionary stations amongst this tribe. Some of the chiefs of the Wyandots are said to be exemplary Christians, and leaders in religious meetings. *Boston Watchman.*

CURRANT WINE.—We learn, that the Messrs. Kenrick's of Newton, have melted down between 7 and 8000 pounds of Sugar, and manufactured upwards of 3000 gallons of Currant Wine, the present season, notwithstanding their vintage was considerably shortened by the drought.—*Patriot.*

Secretary's Office, Aug. 17, 1825.—The honorable Members of the Executive Council are reminded that their next session will be on Tuesday, the 30th of August inst. at 4 o'clock, P. M. EDWARD D. BANGS, *Sec'ry.*

The baggage, and the gold-headed cane, presented by the heirs of General Washington to General Lafayette have been regained from the steam-boat in which they were sunk, and hopes are entertained that the General's trunk of valuable papers will also be found.

The gentlemen employed in examining and surveying Connecticut river have in the course of their survey downward, passed Springfield. The Springfield Republican says, they represent the river as being susceptible of improvement so as to admit of steam boat navigation as far as Barnet, in Vermont, about two hundred miles above the tide water, and at a moderate expense. In this distance, the fall in the river in ascertained to be only 450 feet.

A company from Tennessee and Kentucky, have obtained, through Mr. Leftwich, of the Mexican Government, a grant of 6 or 8,000,000 acres of land in Texas, adjoining Louisiana, designed for the settlement of 800 families.

LICENSED GAMBLING. In Huntsville, Alabama, there are five gambling tables, which are licensed under a law of the state, each paying a tax of 600 dollars, thus contributing 3000 to the public revenue at the expense of the public morals.—*Hamp. Gaz.*

A large manufactory for printing calicoes is about commencing at Troy, N. Y. It is said the machinery will cost a million of dollars. A large manufacturing establishment in Manchester, Eng, is engaged in this enterprize.

Yesterday, about noon, the Brandywine sailed for the Kettle Bottoms, near Maryland Point, where she will anchor to receive her guns.—*Washington paper.*

Ontario county, New-York, contained only 1,081 inhabitant in 1790. It has since been divided into 7 counties, and their aggregated population in 1820, was 221,327!

Mr. Vaughan, the new British Minister, has arrived in the Chesapeake, in the British frigate *Phœton.*

The Salem Iron Factory Company has declared an annual dividend of 10 per cent.

A number of the citizens of Haverhill have held a meeting and voted to employ a skilful engineer to survey the Merrimack, in the vicinity of Haverhill, with a view of ascertaining the facilities afforded for manufacturing sites.

The sales of the publick property at Sacketts Harbour, produced, it is said, about 50,000 dollars.

PHI BETA KAPPA. At the approaching anniversary, the Oration will be by the Rev. Mr Frothingham of this city; and the Poem by Mr Barlow, of the class of 1824. *Centinel.*

FROM HAYTI Intelligence is received from Hayti that a Treaty with France had been received and ratified by which the Independence of Hayti is acknowledged by the French Government. It was a subject of the highest congratulation and rejoicing throughout all the Republic.

HURRICANE IN THE WEST INDIAS. By arrivals at Norfolk and New York we learn that a dreadful hurricane visited the West India Islands on the 26th ultimo, and did considerable damage to the shipping, plantations and houses. At St. Pierres, the wind was from S. W. to S. and blew with great violence; three American vessels, (one brig and two schooners) were driven ashore and went to pieces. Information from Guadaloupe, stated that great injury was done at Bassaterre, which was nearly demolished—all the government buildihgs were blown down, nearly *eight hundred persons* perished,(one account says two hundred,) and the plantations were much injured. At Point Petre, several American vessels and French coasters, were driven ashore, and suffered more or less damage. At Roseaux, (Dominico) all the vessels were lost. At Barbados and St. Lucea, the shipping sustained consiberable injury. The St. Johns, (Antigua) paper of the 29th July, after giving an account of the gale at that place, says—

"There is reason to apprehend that it has been far more severe to the Southard, and we look anxiously for arrivals.

By a sloop that arrived this morning, we learn that the Island of Dominico experienced a gale of wind from the westward on Tuesday last. One English brig and three or four American vessels were driven on shore." *Com. Gaz.*

FROM SOUTH AMERICA.—Capt. Conway arrived here yesterday, in 58 days from Buenos Ayres, reports that the country about Montevideo was still in a state of revolution. Two vessels of war, and about 1600 troops from Rio Janeiro, had arrived at Montevideo, for the protection of that place. Llavellaja, at the head of the revolutionists, had possession of the Mount, and some skirmishing had taken place near the walls of Montevideo. A Brazilian man of war brig was in the river and boarded all vessels passing. The Blakely was brought to by her, and saw them board a brig under Buenos Ayrean colours; after which she steered for Montevideo.

Capt. C. further reports, that every thing remained quiet at Buenos Ayres, but it was expected that war between that government and the Brazilian would take place shortly. A corvette from Rio Janeiro, with despatches for the Buenos Ayrean government had arrived at Montevideo, and was daily expected at Buenos Ayres. The Congress of Buenos Ayres was in session, deliberating on the confederation of the different Provinces.

FROM EUROPE.—The latest news from Europe is by the Milo, from Liverpool. London papers to July 2nd are received. We collect the following from the abstract of News given in the Boston Daily Advertiser.

The House of Commons stood to Tuesday, and it was understood that Parliament was to be prorogued on Wednesday.—Mr. Canning, in the House of Commons on the evening of the 1st, in answer to an enquiry respecting the occupation of Spain by the French troops, said, Ministers had received from time to time, from the French Government, such assurances as satisfied his mind completely that there did not exist the slightest shadow of an intention to occupy the fortresses of Spain after the French army should be withdrawn.

A number of bills, passed by the two Houses, had received the royal assent. Among them is the Colonial Intercourse bill. The bill for the consolidation and reduction of duties had passed the House of Commons, and had been read a second time in the House of Lords.

The Duke D'Angouleme was expected shortly to make a visit to England.—The Duke and Duches of Northumberland landed at Dover on the 1st.

A large meeting was held in London, on the 1st, of the friends of the London University. Sir James Mackintosh, Messrs. Brougham and Campbell, and others made speeches.

The Liverpool and London papers announce the arrival of Mr. King and suite at Liverpool, in twenty five days from New York. It does not appear that he had reached London.

A French squadron was cruising off Cadiz, says a letter of the 7th of June, for preventing the entry of Spanish vessels from Havana, there being reason to fear that the fever prevailed at the latter place. The consequence was, that many of the merchantmen being unable to take refuge in Cadiz, were taken by the Colombian privateers. The French ships could not afford them protection, without committing a breach of neutrality.

London, June 25.—We have been informed, from undoubted authority, that tidings have just arrived, announcing an unexampled rise in the Ganges, which has been attended with the most destructive consequences. The account has been received from one of the Missionaries at Serampore, who states that the Ganges swept away in that place and its vicinity, several hundred houses, and drowned some thousands of the inhabitants. The large Baptist Mission-house, in which were all the printing presses, has been nearly destroyed, although some part of the paper and types were saved, as were all the manuscripts. The large new college also is safe, having been built on higher ground. The venerable Missionary, Dr Carey, was in the Mission-house at the time (in a convalescent state, after a fever,) and, as the water advanced, he was with difficulty removed, soon after which the walls fell, and all was desolation. Nothing was said of Calcutta, which lies on a different side of the Ganges to that of Serampore, and on somewhat higher ground; but the lower parts of Calcutta have probably suffered from this dreadful visitation. The next tidings from India will be looked for with great anxiety, from an apprehension that all the towns and villages in the course of the river may have been similarly affected. The disaster at Serampore occurred in the night, which greatly aggravated the evil.—*Times.*

MARRIAGES.

In this city, Mr Mark Byrne to Miss Ann Maria James.—Mr Samuel D. White to Miss Abigail R. Wilson. Mr Daniel O. Brodhead to Miss Almena Cutter. Mr Henry Dawes to Miss Lydia Ellis, Daughter of Mr Joshua E. Mr. Joseph Miller to Miss Mary H. Cloutman. Mr Franklin Higgins, of Brewster, to Miss Susan O. Brown. Mr Joseph O. Bell to Miss Ruth Chandler. By the Rev. Mr Merritt, the Rev. Solomon Sias, of the Methodist Episcopal Church, and publisher of Zion's Herald, to Mrs Amelia Hewes.

In West-Bridgewater, General Earl Thayer to Mrs Mehtea; ble Copeland

At New-Haven, Rev William C. Fowler to Mrs Harriet Cobb, daughter of Noah Webster Esq.

In South Berwick, Mr Thomas Wentworth to Miss Mary Jane P. Hale, daughter of the late John P. Hale, Esq. of Rochester.

In Salem, on the 11th inst. Dr Frederick A. Parker to Miss Sarah Winn, daughter of Joseph W. Esq.

In Middlebury, Vt. 9th inst. Mr Henry N. Fullerton, mer. of this city, to Miss Lucretia W. Gowdey.

In Lunenburg, 11th inst. Mr N. F. Cunningham, jr to Miss Martha Putnam, eldest daughter of Daniel P. Esq.

DEATHS.

In Worcester, on the 15th inst. Mr Loring Tiffany, of South Brimfield, late of the firm of Lyman Tiffany & Co. of this city.

In Canton, Mrs Almira Everett, wife of Mr Leonard aged 32.

In North Bridgewater, 12th instant, Mrs Susan, wife of Eliab Whitman, Esq. aged 33.

In Dorchester, Mr Adam Davenport, aged 80.—Julia Maria Priest, aged 19 months, daughter of Mr Thomas and Mrs Frances J. Lord, of this city.

In Lynn, 10th inst. Miss Mehitable Howland, aged 17, recently from Barnstabe, and daughter of Mr Jabez H. of the latter place.

In Danvers, Mr David Putnam, aged 75, a patriot of the revolution.

In Beverly, Henry White, Esq. aged 74.

In Gloucester, Benjamin Reed, son of Wm. Ropes, of this city, aged 4 years.

In Providence, Mr Gorham Dean, aged 22, a Member of the Senior Class of Bowdoin College.—On Satuday morning last, Chistopher Champlin Dexter, Esq. eldest son of Mr Stephen D. aged 31—a graduate of Brown University.

In Germany, Rev. Charles G. Reichell, Bishop of the United Brethren Church, and founder of the celebrated School at Nazareth, Pennsylvania.

At Mogadore, Rais Bel Cassine, so well known by the character drawn of him in Captain Riley's narrative. He was apparently in perfect health in the afternoon, but on leaving the mosque, after performing his devotions at sunset, he complained of a severe pain at his heart; he went home and in an hour he was no more.

In New York city, Rev Isaac Low.

In Baltimore, in the 27th year of her age, Caroline wife, of Nathaniel Williams, Esq. and daughter of the late gallant Com. Barney.

In Calvert county, Md. 22d ultimo, Rev. David F. Cutler, late a Member of Harvard University, of the class which graduated in 1823.

At Union Hall, (Saratoga Springs,) on Sunday evening, the 7th instant Mr Daniel Weld, Jun. aged 23, eldest son of Daniel Weld, Esq. of Boston. The deceased was a Member of the class that graduated at Harvard University in 1823; in which he sustained a high and exemplary character. His life, though short, was distinguished by elevated thought, serious meditation, and constant and successfull application. He had been but a short time in this place, whither he had resorted to invigorate a constitution worn out by unremitted study. His health seemed to be improving till a few days before his death, when a sudden relapse led to his dissolution.

In Lexington, 12th inst. Mr Solomon Estabrook, aged 37.

In West Cambridge, on Wednesday 11th instant, suddenly, Mr Samuel F. Wyman, aged 53.

In this city, on Saturday last, Mrs Emily Gibbs, wife of Mr Ira Gibbs, aged 19, formerly of Dublin N. H. daughter of Mr Solomon Piper.

In Dover, Mr Isaac Watson, aged 46; Maj Artemas Baker, aged 66.

In Middletown (Con.) on Tuesday last, Mrs Lucy Ann M'Donough, consort of Commodore Thomas M'Donough, and daughter of the late Nathaniel Shaler, Esq. aged 34 years.

In Hingham, Thursday morning, Dea. David Lincoln, aged 58 years.

At Geneva, Switzerland, in June last, Mr Wm. Cross, Jun of the house of Hale & Cross of this city.

In Cambridge, on Tuesday, Mr George E. A. C. Barnard, late proprietor of the Commercial News Room in this city.

In this city, on Sunday evening, Francis E. Gray, aged 17, eldest son of Francis and Martha Gray.

Miscellaneous.

From the New York Review.

LINES ON REVISITING THE COUNTRY.

I stand upon my native hills again,
Broad, round and green, that in the southern sky,
With garniture of waving grass and grain.
Orchards and beechen forests, basking lie;
While deep the sunless glens are scooped between,
Where brawl o'er shallow beds the streams unseen.

A lisping voice and glancing eyes are near,
And ever restless steps of one who now
Gathers the blossoms of her fourth bright year,
There plays a gladness o'er her fair young brow
As breaks the varied scene upon her sight,
Upheav'd and spread in verdure and in light.

For I have taught her with delighted eye
To gaze upon the mountains—to behold
With deep affection the pure ample sky,
And clouds along the blue abysses rolled;
To love the song of waters, and to hear
The melody of winds with charmed ear.

Here I am 'scaped the city's stifling heat,
Its horrid sounds and its polluted air;
And, where the season's milder fervors beat,
And gales, that sweep the forest borders bear
The song of bird and sound of running stream,
Am come awhile to wander and to dream.

Ay, flame thy fiercest, sun; thou canst not wake
In this pure air, the plague that walks unseen;
The maize leaf and the maple bough but take
From thy fierce heats a deeper, glossier green;
The mountain wind, that faints not in thy ray,
Sweeps the blue steams of pestilence away.

The mountain wind—most spiritual thing of all
The wide earth knows—when, in the sultry time
He stoops him from his vast cerulean hall,
He seems the breath of a celestial clime,
As if from heaven's wide-open gates did flow
Health and refreshment on the world below. B.

ON FEMALE EDUCATION.

A young lady may excel in speaking French and Italian; may repeat a few passages from the volume of extracts; play like a professor, and sing like a syren; have her dressing-room decorated with her own drawing tables, stands, flower pots, screens and cabinets; nay, she may dance like Semphronia herself, and yet we shall insist, that she may have been very badly educated. I am far from meaning to set no value whatever on any or all of these qualifications; they are all of them elegant, and many of them tend to the perfecting of a polite education.—These things, in their measure, and degree may be done; but there are others which should not be left undone. Many things are becoming, but "one thing is needful." Besides, as the world seems to be fully apprised of the value of whatever tends to embellish life, there is less occasion here to insist on its importance. But, though a well bred young lady may lawfully learn most of the fashionable arts; yet, let me ask, does it seem to be the true end of education, to make women of fashion, dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers and embroiderers? Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object.—Would it not be strange if they were called out to exercise their profession, or set up their trade, with only a little general knowledge of the trades and professions of all other men, and without any previous definite application to their own peculiar calling?—The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers and mistresses of families. They should be therefore trained with a view to these several conditions, and be furnished with ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of these respective situations. Though the arts, which merely embellish life, must claim admiration, when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint and play, and sing, and draw, and dress, and dance; it is a being who can comfort and counsel him; one who can reason, and reflect, and feel, and judge, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrows, purify his joys, strengthen his principles, and educate his children.—Such is the woman, who is fit for a wife, a mother, and a mistress of a family. A woman of the former description may occasionally figure in the drawing room, and attract the admiration of the company; but is entirely unfit for a helpmate to man and to 'train up a child in the way he should go."—*Port Folio.*

RICHRAD BAXTER.

The following striking interposition of Providence, is said to have taken place during Mr Baxter's residence at Coventry. Several ministers, ejected by the act of uniformity, who resided in this city, united with Mr Baxter in establishing a lecture in a private house, on a neighbouring common. The time of worship was generally a very early hour. Mr Baxter left Coventry in the evening, intending to preach the lecture the following morning. The night being dark, he lost his way, and after wandering about a considerable time, he came to a gentleman's house, where he asked for direction. The servant informed his master, that a person of very respectable appearance, who had lost his way, was at the door. The gentleman, thinking it would be unsafe for such a person to be wandering on the common at so late an hour, requested the servant to invite him in. Mr Baxter readily accepted the kind proposal, and met with a very hospitable reception. His conversation was such as to give his host an exalted idea of his good sense and extensive information. The gentleman, wishing to know the quality of his guest, said after supper, "As most persons have some employment or profession in life, I have no doubt, sir, that you have yours." "Yes, sir, I am a man-catcher. "A man-catcher (said the gentleman,) are you? I am very glad to hear you say so, for you are the very person I want. I am a justice of the peace in this district, and am commissioned to seize the person of Dick Baxter, who is expected to preach at a conventicle in this neighbourhood early to-morrow morning, you shall go with me, and I doubt not we shall easily apprehend the rogue."—Mr Baxter very prudently assented to accompany him Accordingly, the next morning, the gentleman took Mr Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this, said to Mr Baxter, "I am afraid they have obtained information of my design, Baxter has probably been apprized of it, and will not fulfil his engagement; for you see the people will not enter into the house. I think if we extend our ride a little farther, our departure may encourage them to assemble, and on our return we may fulfil our commission." When they returned, they found their efforts useless, for the people still appeared unwilling to assemble. The magistrate, thinking he should be disappointed of the object he had in view, observed to his companion, "That as the people were very much disaffected to government, he would be much obliged to him to address them on the subject of loyalty and good behaviour." Mr Baxter replied, "That perhaps this would not be deemed sufficient; for as a religious service was the object for which they met together, they would not be satisfied with advice of that nature; but if the magistrate would begin with prayer, he would then endeavor to say something to them." The gentleman replied, putting his hand to his pocket, "Indeed, sir, I have not got my prayer-book with me, or I would readily comply with your proposal. However, I am persuaded that a person of your appearance and respectability, would be able to pray with them, as well as talk to them. I beg, therefore, that you will be so good as to begin with prayer." This being agreed to, they alighted from the carriage and entered the house, and the people hesitating no longer, followed them. Mr Baxter then commenced the service by prayer, and prayed with that seriousness and fervour for which he was so eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed, lively, and zealous manner. When he had concluded, he turned to the magistrate, and said, "Sir, I am the very Dick Baxter of whom you are in pursuit, I am entirely at your disposal." The justice however had felt so much during the service, and saw things in so different a light, that he laid aside entirely all his enmity to the non-conformists, and ever afterward became their sincere friend and advocate, and it is believed also a decided christian.

WONDERFUL PRESERVATION.

The Caromandel was a ketch-rigged vessel, homeward bound from Faro, and overtaken by the tempest in November, 1824, that dashed so many souls into eternity off the Eddystone Light-house. Two men were upon deck, and the master, the cabin-boy, and one sick passenger, and a sailor, were down below in the cabin, examining the situation of the vessel by a swinging lamp. On a sudden, a heavy sea struck the ketch, and laid her bottom uppermost, and plunged the two sailors on deck into a watery grave. The shock was so great in the cabin that its inmates were some minutes before they could ascertain what had happened. The captain shifted on his side, and called the boy, when at length he exclaimed, "O, master, I can feel nothing but flat boards over my head." The captain struggling to rise, exclaimed, "Good God, the vessel is capsized."

The bottom of the vessel being like the surface of a cask in the water, the waves went over her continually without producing much motion to the cabin, and the unhappy mariners continued in silent horror, awaiting that slow but fatal doom which now appeared to them inevitable. The captain, forcing his head upwards, forced open the scuttle in the floor of the cabin, which enters into the Lazaret, or provision-room, next to the stern-post and the kneel abaft. He intimated this to his wretched and miserable companions, who felt the water rising, and they all crept in, jammed together. In this dreadful situation they lay, in the most awful suspense, for eight hours, until the water rose up as high as their breasts, and sometimes flowed over their faces, when they scooped it off with their hands, and upon a slight motion of the vessel it receded to their breasts again.

The vessel was driven by the waves towards Plymouth. Here the first shock was felt by the mast striking underneath the vessel upon the rocks off Drake's Island. The mast soon gave way, and she had drifted to the back of the Breakwater, when a huge wave lifted her bodily up, and carried her directly on the Breakwater, where it left her in the most extraordinary manner. Upon this wreck of stones the Caromandel was cast, by the wonder-working-hand of God Almighty, simply for the preservation of a handful of poor, horror struck sailors—Certainly God is good to sailors!

A large stone dashing against the ship's side, forward, drove in the timber. Thus did God make a window to give light, and a door to give egress to the wretched mariners. They were soon sensible that she had struck violently upon some rocks, and was breaking up. The water within the vessel now rushed out with violence. Thus death fled from the captain, who seeing some day-light forward, and finding the water had escaped, crawled down from the bottom of the cabin floor; and the deck having been carried away, he found himself upon the broken fragment of the Breakwater, and he and his companions crawled out, and looking round, discovered they were landed most miraculously on the Plymouth Breakwater. The scene that presented itself afforded but little hope of ultimate deliverance. The tempest still howled horribly; the waves rolled furiously, and the surrounding surges carrying their spray up to the clouds. contributed to render all hope that they should be saved nearly fruitless. Not a ship or a boat was to be seen. Many had been dashed into a thousand pieces; and wrecks of ships were heaped one upon another in Plymouth, in the most tremendous confusion The captain could scarcely move; he sat upon a stone, and the flag of the ship washed up, and floated near him. He begged the sailor to reach it, and lift the boy upon one of the highest stones, that he might hold it as long as he was able, in hopes some one might see it, and venture to their assistance. A gracious Providence soon interposed. A Sutton Pool pilot-sloop, that had saved two or three vessels and crews already, was again ranging along shore in her dangerous navigation of hazard and humanity, when a man obsesved the poor cabin boy's flag. (O, the goodness of God!) They instantly bore down for the Breakwater, and, at the risk of their lives, saved every individual and conducted them to Plymouth. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

CAPITOL OF THE UNITED STATES.

This immense pile covers an extent of one and half acres and 1826 feet. Its length of front, is 350 feet—the depth of its wings, 120 feet; the projection of the centre, including steps, 65 feet—west projection, 35 feet, making the whole depth of the centre 263 feet. The height of the balustrade, is 70 feet; height to the top of the centre dome, 140 feet. The greatest length of the representatives room in the south wing, is 95 feet; its greatest height, 60 feet. Greatest length of the Senate chamber in the north wing, 74 feet; greatest height, 42 feet. The great central rotunda whose top is the dome, is 96 feet in diameter, and 96 feet high; the library room is 92 by 34 feet, and 36 feet high. In the capitol, likewise are a variety of rooms for committees and officers connected with the two branches of the national legislature; on the lower floor is a large room where the Supreme court of the U. States holds its sessions. The splendour of this building, when it shall be completed, cannot well be described to the eye of the imagination; its massy walls—its immense columns of solid stone and variegated marble; its winding granite stairs, so constructed, as apparently to rest in air, on nothing but themselves; its labarinth of apartments, in which the stranger may easily lose himself without a conductor; all these must be seen to present to the mind, an adequate idea of this monument of republican liberality, in encouraging the arts. The grounds of the capital are enclosed within an iron railing, and embrace more than 50 acres. Now, that the work on the capitol is not completed, these grounds present the uncooth appearance of temporary sheds and buildings in their rough state, and the rubbish of stones and other materials for buildings. When the yard shall be reduced to its proper level; its avenues graduated; its shrubbery growing; this will be one of the most delightful promenades of any country.

N. H. Patriot.

PENNSYLVANIA CANALS.

The Canal Convention to be held at Harrisburg, will be a large and very respectable body. Almost every county in the State will be represented in it, by intelligent and influential men. None other than a liberal system of operations can be expected from it.

It is a subject of deep regret to be just now informed that the canal commissioners, appointed by the governor, cannot, for want of an engineer, proceed this summer to the examination of the canal routes, designated by our legislature. A disappointment from this source was not anticipated. It will delay operations for another year, and may be very detrimental to the public interest. *Penn. Pa.*

PORTABLE FURNACES.

These constitute the most convenient and economical improvement in house keeping, especially in the department of the kitchen, that has yet been introduced among us. Just about the size of a common water pail, made of clay well baked, and strengthened by light hoops of iron, supplied with a small grate near the bottom, and fitted with a bail, a handful or two of coals will boil the tea kettle, broil the stake, stew the currants, bake the biscuit, or do any thing in short in the cooking way that requires the agency of fire. The little furnace itself can be placed any where, in the fire place, out in the room, in the yard, wherever convenience may require; and instead of making a whole house, or even one room uncomfortable, by diffusing its heat where it is not wanted, it applies its heat to the precise point where it is needed, and no where else—like a close reasoner, who reaches his conclusion without travelling out of the record, or oppressing his hearers with superfluous matter. This furnace is remarkably well adapted to use among the poor; indeed, to them it may be considered a great benefaction, it so economises fuel, and augments to them the comforts of warm food. It seems also to be just the thing for sloops and canal boats, it is so small and so safe. *Troy Sentinel.*

SOUTH AMERICA.

The following statement relative to the farms on the plains of Buenos Ayres, is from a Review of Caldcleugh's Travels in South America.

The large farms, and particularly those on the Pampas, are almost entirely taken up with the breeding of cattle. Some of them are said to be stocked with not fewer than 6,000 head of horses, besides an immense number of horned cattle. Most of the horses, and all the mares, are considered as valuable for little else than for their hides. A strong prejudice, it seems exists against employing the mares in any kind of work. "An Englisman," says Mr Caldcleugh, "braved the public opinion for a few days, by riding about the streets on a mare; but he was so pelted with mud and abuse, that he was forced to give up his point."

The number of horned cattle, in addition to the horses, is perfectly astonishing; a whole ox, skin tallow, and horns, may be purchased for five or six dollars, of which the hide alone sells for three or three and a half. The price of beef, therefore, is so trifling as scarcely to be estimated; it furnishes the universal food, and is given even to the poultry.

GENERAL BOLIVAR,

Or, as he is always called, the Libertador, is 42, about 5 feet 7, and slender in his person, and, as the "hero of the equator," which the Americans call him, might be supposed to be rather dark in his complexion. His countenance always of a serious cast, yet, notwithstanding the mustachio on his upper lip, not ferocious, as many represent him. His eyes, dark hazle, are expressive and penetrating. In early life he travelled through Europe for his pleasure. He reads English, but does not speak more than a few words. French he speaks fluently, though not correctly. Apologizing one day for my imperfect knowledge of French and Spanish, he said, "*O, no matter, never regret it—your own fine idiom is the only one worth speaking—all that is liberal, all that is noble, is to be found in that. It is the language of liberty.*"—*Daily Adv.*

VEGETABLES IN ENGLAND.

The Quarterly Review says that gardens appear to have been first formed in England in the early part of the 15th century. Common cabbage was first introduced from the Netherlands in 1562. In the days of Milton, old men remembered when turnips, carrots, early peas and rape were great rarities, being imported from Holland. Cherries and hops were first planted in the reign of Henry the Eighth; artichokes and currants made their appearance in the time of Elizabeth. Potatoes were first known in England about the year 1586; for more than a century they furnished a luxury only for the tables of the wealthy; in the reign of James the First the price of potatoes was one shilling the pound.—*Hamp. Gaz.*

GEN. LAFAYETTE,—Passed Turkey Point and the name called the recollection of the good General to the fact that it was there the British had landed a large body of men during the war of the Revolution. Washington, Lafayette, and other American officers were on duty near the village of Elkton, and in reconnoitering came unexpectedly to a house into which they were cordially invited, and where they found a most sumptuous dinner prepared without any previous notice. Lafayette went on to state that they did ample justice to the excellent fare, and he himself was so pleased with the hospitality of his host, that he was about to propose to Washington to take up their quarters for the night—when a signal from the latter, communicated by a pressure of his foot under the table, accompanied by a look that could not be mistaken, caused him to give his conversation a different turn.—The sequel proved that the quick and discerning eye of the Commander in Chief was not deceived—the sumptuous fare upon which they had been feasting, was prepared for the officers of the British army, and had the American party remained over night, must all have been made prisoners. Their host himself the next day went over to the British army. *Bal. Pa.*

MISS EDGEWORTH'S WORKS.

MUNROE & FRANCIS inform the public and the present subscribers to their edition of Edgeworth in 16 volumes, that *Seven Volumes* are now complete. That the *Eighth* will be ready for delivery on the first day of August—the ninth on the first day of September, and the remaining *four* volumes on the first days of the succeeding four months, without fail.

M. & F. solicit subscribers to these useful works. They have taken great pains to have them well done—and the expense is great, requiring patronage to complete them.

To put the subject in a clear point of view, and to show how favourable to economy is the present subscription, the publishers annex a schedule of the prices of the different editions of this lady's writings, to excite the liberal to come forward and aid in accomplishing the Boston edition.

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The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.

CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. This is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing,s Sermon at the ordination of the Rev Mr Gannett.—Eddy's Reasons.

WAYLAND ON THE DUTIES OF AN AMERICAN CITIZEN.

ON Tuesday last published by James Loring, No. 2, Cornhill, price 31 cents. THE DUTIES OF AN AMERICAN CITIZEN. Two Discourses delivered in the First Baptist Meeting-House on Thursday, April 7, 1825. The day of public Fast. By Francis Wayland, Jr.

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